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THE
BANNER OF THE COVENANT.

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For Christ's Crown and Covenant.

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Banner of the Covenant.

AUGUST, 1857.

THE LATE MEETING OF SYNOD.

THE late meeting of the Supreme Judicatory of our beloved Church was one of interest and importance. A larger number of delegates were present than ever before assembled, and zeal, activity, and hope in the maintenance of the cause of God, in our hands, prevailed. We have seldom attended a meeting in which there was so much good feeling, and so large a degree of harmony in carrying out the various good objects proposed. We fully coincide in a remark made by an intelligent ruling elder on the floor, "That a large amount of talent evidently existed in the body then in deliberation." May God sanctify it to his service, in the promotion of the reformation cause!

The Representative Synod.—One of the most important matters coming before Synod was the report and decree of the Convention of the assembled ministry and eldership of the Church, invited, by last Synod, to meet and determine the question of continuing the delegated character of the Synod, which some of the brethren desired to change. The Convention, after due consideration, declined to make any alteration, and we presume the question may now be regarded as settled. We have seldom listened to an abler debate than that which occupied the Convention for two extended sessions, and after which the vote was taken. The whole question of Presbyterian order came up, directly or indirectly, in the course of it, and foundations were laid bare, that the rock on which they rested might be discovered. Those who were in favor of continuing the delegated character of Synod, argued the point as one of principle, with the Bible in their hands, and found the model of the Synodical organization in the Presbyterian representative assembly described in the 15th chapter of the Acts. It was not denied that a Church court meeting without reference to delegation is Scriptural and Presbyterian. For there are circumstances of the Church, and they have existed in our own history, when a simple Session, or Presbytery, or Synod, composed of even a bare plurality of Presbyteries, might be the highest judicatory of the Church. But it

was insisted that a delegated body, having the character of a General Assembly, is an advance on this, and that having made this advance, we should make no retrogression. The old General Assembly of the Reformed Presbyterian Church of Scotland of 1638, which all sound Presbyterians, since, have taken for their model, was a delegated Body. And of the *ten* Bodies in our own country, which now exist under a Presbyterial organization, *eight* have a General Synod or Assembly, on the principle of our own. In proportion as our Church extends we will find it more suitable. The ready fraternal acquiescence of the brethren of the highly respectable minority, in the ultimate decision of the Convention, showed, that, after all, there was no real difference in principle among them.

Missions.—The Home and Foreign Missions of Synod, occupied a large share of attention. And the reports were such as to cheer and encourage. The report of the Presbytery of Saharanpur, is a well-written document. It is in good style, good temper, and firm and confiding, though pervaded by a spirit of Christian moderation. Its author, who we presume is the clerk (Rev. W. Calderwood), gives evidence of scholarship, business-tact, and a deep-seated missionary spirit. He deserves the confidence of the Church. The determination of Synod to send out Mr. Bonhomme as a missionary to the Jews, and Mr. Gamble as a missionary printer to China, will, we have no doubt, meet the hearty co-operation of the Church. Let Synod continue to devise liberal things for God, and by them she shall stand.

Christian Union.—This subject would seem, from the treatment it received, to have at last assumed a shape in which all could agree to support it. This Synod had under her consideration, a letter from our former brethren, and the reply to it prepared by her own committee. The letter is courteous; it recognizes not only our Synodical, but also our Reformed Presbyterian character, and admits the existence of some common ground on which we may stand and converse together. It also deplores division, and allows that union is desirable. This is all right for a beginning, and an advance in the proper direction. Let it be followed up in meekness and patience; and the results desired by all good men in the Church, however they may differ at present, will be ere long obtained. The union of the divided parts of our own Reformed Presbyterian family, is the first union which should be sought by us. The Committee on Union also reported that they had transmitted the "Covenant and League" to several other churches, whose action upon it they now await; and in this direction, also, the union of the Church is sought. But Synod went still further, and appointed delegates to represent her in the great Evangelical Conference, to meet in Berlin, on the 10th of September next. They are to go, too, with the Covenant in their hands, and offer the congratulations, sympathies, and co-operation of brethren here to their fellow-Protestants on the continent of Europe, upon the principles it declares. Great good was effected by Synod's last appointment to the Paris Conference; and greater good, we hope, will follow

this further movement towards the present recognition of and future union with all true Christians over the earth. Upon such ground as this, Synod, at its late meeting, has shown, that all her members can cordially act in promoting union in the Church of God.

The Theological Seminary.—We were among the number of those in Synod who were opposed to that part of the report of the very respectable Committee on the Seminary, which vacated the chairs of the Professors, and suspended the operation of the institution for the time being. And we were so, because we feared that the action recommended would have, at least, the semblance of injustice towards our excellent professors; that it would reopen the question of location, and that it would discourage the effort now in progress, to secure an endowment. We hope in all this we shall be disappointed. Let the effort to endow and build go on. Let all cordially second it in their places, and let preparation be made to fill the chairs, from the competent men among ourselves; and the temporary suspension may yet work for good. The amendment to the report, which declares that Synod did not mean to disturb the location of the Seminary, which is in the city of Philadelphia, will go far to secure confidence in the movement for an endowment.

The correspondence with the General Assembly, whose respectable delegate on the floor of Synod proved a worthy representative of the body from which he came, the provision made to secure, at next meeting, *a full statistical table*, and the appointment of *a committee of ruling elders* to prepare an address on Ministerial Support, and other important measures adopted by Synod, we must pass with the simple reference. They were items of much interest and promise. The members of Synod went to the Lord's Table together, and renewed their personal and ecclesiastical covenant there. Let them live, and work for God, and God, even our own God, will bless them. N.

EXPOSITION OF BIBLE TRUTH.

“This is the name wherewith she shall be called, ‘The Lord our Righteousness.’”
(JEREMIAH 33 : 16, last clause.)

JEREMIAH has been usually styled “the weeping prophet,” and the appellation is by no means inappropriate. He lived in an evil time. The laws of Zion's King were set at nought, and his authority trampled under foot. “Truth had fallen in the streets;” and “He that departed from evil, made himself a prey.” The cup was fast filling up, and the time was evidently drawing near, when God's covenanted people were to reap that harvest of wrath, for which they had so long been ripening. This readily accounts for those elegiac strains in which we find so large a portion of this prophetic book couched, such as the following: “Oh, that my head were waters, and mine eyes a fountain of tears!” &c. Chap.

9:1, 2. But he had effectually learned that great enigma of the believer's experience, "Sorrowful, yet always rejoicing." Hence the large intermixture of joyful and exhilarating strains throughout the whole book. The great cause of this is to be found in the fact, that he was "waiting for the consolation of Israel." The pages of his prophecy contain many precious predictions concerning Christ "the hope of Israel." One of the most expressive and prominent of these is found in the text. There can be no doubt as to the personage here exhibited to our view. Christ is, on several prophetic pages, called "the Branch." Here he is called "the Branch of Righteousness." He is so,—

1. Because he is the rightful heir of all that belongs to David's promised greatness.

2. Because he is the anointed performer of all the righteousness of the law.

3. Because his grace alone makes men righteous in heart and life.

4. Because all the righteousness which pervades the earth, is from his religion.

The promise that, "in his days, Judah shall be saved," &c., has a literal fulfilment in the salvation of some of the seed of Abraham from age to age, and will be more signally verified when the period shall arrive, predicted in Romans, chapter 11, when "the receiving of the converted Jews shall be to the Church as life from the dead." But the words have a *spiritual* application, in all that salvation which the ransomed Church of God, as his spiritual Judah and Jerusalem, enjoys from age to age. There is a richness and fulness of expression in the words of inspiration, which is found nowhere else, and which we are too apt to overlook.

My object now, is to call the attention of your readers to certain great and fundamental doctrines of Divine revelation, clearly embodied in the words of the text.

1. *The doctrine of the intimate union between Christ and His Church.*

In chapter 23:6, we have the same title given to the Lord of Glory himself, that is here applied to the Church; and the transfer is easily understood; and it conveys to our minds one of the most glorious, cheering, and soul-enlivening truths presented in the whole Gospel scheme. The name of the Husband is transferred to the spouse. He and she are legally one, and in all the riches, and glory, and honor of the one, the other has an indefeasible interest. This blessed union is brought to our view in many portions of the inspired page, such as Is. 54:5; Hosea 2:19, 20; Song 3:11; Rev. 21:9.

This blessed union was *legally* constituted in the eternal councils, when the covenant was made between the Father and the Son for the redemption of our apostate race; when "Christ was foreordained, or set up from everlasting;" when he was constituted the representative and surety of the elect of God; when the objects of sovereign love and mercy were "given him" by the

Father, as his flock, to be redeemed; and when to them, in their Divine surety, "eternal life was promised by God, who cannot lie, before the foundation of the world." This union is *actually* formed in the case of each individual, at the time, and in the manner, and by the means, determined in the eternal counsels in "the day of power," when "the rod of strength is sent forth from Zion," and the sinner is "made willing."

The bonds of this union are "the Spirit of Christ" and "faith;" the former the *efficient*, and the latter the *instrumental*. And these are *indissoluble* bonds. The Spirit takes up his residence in the soul, not "as a stranger or wayfaring man, that turns aside to tarry for a night," but as a *permanent* indweller. "He dwelleth with you, and shall be in you." And "he who is the *author* of faith" is also its *finisher*. This faithfulness is pledged, that, "having begun the good work, he will perform it till the day of Jesus Christ." This union between Christ and the believer is the foundation of all the communion which the saint enjoys with him, both in grace and glory. And it guarantees to all God's ransomed people eternal safety.

2. Another doctrine of the text is "*Christ's Supreme Deity.*" This name, as reflected upon and transferred to the Church, is "Jehovah." This is a name, which cannot, without blasphemy, be given to any finite being, however exalted, however glorious. (Psalm. 83 : 18.) This is a doctrine which lies at the foundation of all our hopes as sinners. For, if Christ is less than God, although higher than the most glorious created angel, our hopes of salvation through his name must give up the ghost and perish forever. But if he is God supreme, then in him we have blood Divine to wash away our stains, however dark. If he is God supreme, then in his finished work we have a Divine righteousness, commensurate with the largest requirements of the law of our nature. If he is God supreme, then in him we have omnipotence to guard, unerring wisdom to direct, exhaustless goodness to supply, and unchanging faithfulness to secure. And this is the great lesson taught us in that precious invitation recorded in Isaiah, 45 : 22, "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else."

3. Another doctrine here taught is, "*the believer's perfect righteousness.*" It is the righteousness of Jehovah. Of all our race as the children of fallen Adam, it is declared, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." "There is none righteous, no, not one." But the believer has "received the gift of righteousness," and "is made the righteousness of God in Christ." (2 Corinthians, 5 : 21.) And covered with the perfect righteousness of the God-man, his "clothing is of wrought gold," and the righteous God "beholds no iniquity in Jacob, nor perverseness in Israel," for "the Lord is well pleased for his righteousness' sake, because it magnifies the law, and makes it honorable." The law can demand nothing, either in respect of preceptive requirement or of penal sanction, which the believer has

not already. Hence it follows that his salvation is a deed, not more truly of mercy than of justice, and in this salvation, "mercy and truth have met together, righteousness and peace have kissed each other."

4. Another doctrine of the passage is, "*Faith's appropriation.*" By every renewed soul, Christ is called "*our righteousness.*" This principle of appropriation, or personal application, runs through all the believer's exercise, and is indeed the living soul of all the faith that is genuine and living. Without this, no faith can be "the substance of things hoped for, the evidence of things not seen." Without this, it can never enter within the veil, and inspire with a hope full of immortality. And accordingly, the descriptions of a living faith found in the inspired word, are couched in terms which necessarily imply this exercise of the soul. It is a "trusting," "leaning," "putting on," "eating and drinking," &c., all of which terms, necessarily imply personal appropriation. And the uniform language of the believing soul corresponds with this. Psalms, 18 : 2 : "The Lord is my rock, and my fortress, and my deliverer, my God, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower." Isaiah, 12 : 2 : "Behold God is my salvation ; I will trust, and not be afraid, for the Lord Jehovah is my strength and my song ; he also is become my salvation." John, 20 : 28 : "Thomas answered and said unto him, My Lord and my God."

What an expanded field of gospel truth do these few words of inspiration open to our view !

PHILALETHES.

"WORDS OF INSTITUTION."

NOT long since I was present at a Communion in the General Assembly (N. S.) Church, and among other differences in the administration of this ordinance, between them and us, I discovered none that struck me so much as this. Before giving the bread, they pray or ask a blessing, as we do, but, unlike us, before the cup also they pray or give thanks. Here then they have *two* prayers where we have only *one*. Which is right ? "What saith the Scriptures ?" "To the law and to the testimony."

First, then, as to the words as recorded by Matt., chap. 26 : 26. "And as they were eating, Jesus took bread and *blessed it*, and brake it, and gave it to his disciples, and said, Take, eat : this is my body. And he took the cup, and *gave thanks*, and gave it to them, saying, Drink ye all of it." Next, Mark, chap. 14 : 22 : "And as they did eat, Jesus took bread, and *blessed* and brake it, and gave to them, and said, Take, eat : this is my body. And he took the cup, and when he had *given thanks*, he gave it to them : and they all drank of it." Also, Luke 22 : 19 : "And he took bread, and *gave thanks*, and brake it, and gave unto them, saying, This is my body, which is given for you : this do in remembrance

of me. *Likewise* (in *like manner*, *i. e.* as he had taken the bread) also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Finally, 1 Cor. 11 : 23 : 25, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread : and when he had *given thanks*, he brake it, and said, Take, eat : this is my body, which is broken for you ; this do in remembrance of me. *After the same manner also* he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me."

Thus we have it plainly stated in the first two passages that the Redeemer, in the institution of this feast, prayed *twice*. Why do not we follow his example? We have the same also impliedly taught in the last two.

It may be said, this is a matter of no moment—that it is not essential to the validity of the ordinance, whether we pray *once* or *twice*. Grant this, but it surely comes with bad grace from us, who are such "sticklers" for the word or example of Christ in all we do. How was the *one* prayer introduced into our Church (and all the reformed churches, as far as I know)? I ask for information. I never thought of the matter till my attention was directed to it, as above stated. Perhaps others are in a similar condition. Will the "Fathers" be so kind as to explain this?

There is another thing in connection with the dispensation of the Sacrament of the Supper, which I should like incidentally to notice ; that is this : why do we, who abominate the practice of sitting in prayer, do the same thing ourselves, when we come to surround the table of our Lord and Master ?

There is reverence in standing and bowing the head ; humility in kneeling ; self-abasement in prostration ; but as far as we can see, *neither* of these in *sitting*. We are told, in arguing this general question (which is not at all our object now : for a clear elucidation of this see Miller on Prayer), that we have no precept in the Bible, defining the position proper in prayer. If we have not precept, we have what is as good, *approved example*.

But the point here is, why do we violate this ourselves at the Communion table ? If I mistake not, our practice is not universal : I think they do not do so in our churches in the British Provinces. In this, however, I may be mistaken. I would look also to the "Fathers" for light on this subject.

A.

BRIEF ANIMADVERSIONS,

UPON the answer of the late Dr. A. Anderson, Professor of Didactic Theology and Hebrew in the Theological Seminary of the Associate Church, to the question, "May we ask a covenant right to our temporal comforts?" as published in "The Evangelical Repository," page 540, No. 9, vol. XV.

And here I think it proper to insert the doctrine of the Reformed Presbyterian Church, not upon the subject of this question, nor upon the subject of the answer to it,—for it is hard, if not impossible, to tell what either precisely means,—but upon the subject of the channel through which temporal comforts or benefits flow to believers, and the connection which such have with the satisfaction or purchase of Christ the Mediator. That doctrine is contained in “Reformation Principles Exhibited,” page 30, fourth edition; and on the next page she judicially condemns the opposite as an error, and testifies against all who maintain it. It is as follows:

“Christ has redeemed all the elect, soul and body, from the curse of the Law, and has purchased for them all the comforts promised in God’s word; and every believer has a new covenant right, through the precious blood of Christ, to everything necessary for body and soul, in time and through eternity.” And she subjoins, as already stated, “we therefore condemn the following error, and testify against all who maintain it: ‘That Jesus Christ did not purchase temporal benefits for believers.’”

This doctrine is very distinct and unambiguous, and the texts quoted to prove it demonstrate that it is scriptural, while history evinces that it, like the other distinctive principles of the Reformed Presbyterian Church, is, and has always been, the catholic doctrine; and that the opposite is, and has always been, sectarian, separatist, or Seceder; for it never received an ecclesiastical indorsement, by any party, until the rise of that defined by the last epithet. It is its own bantling, and its own pet.

But to the above question and answer. And here I deem it but fair to insert the question and answer upon which I animadvert, *verbatim*, in order that my readers may perceive the marked contrast between their doctrines, and the doctrine of the Reformed Presbyterian Church, and be able to judge of the candor with which I expose their errors. They are as follows:—

“MAY WE ASK A COVENANT RIGHT TO OUR TEMPORAL COMFORTS?”

The following letter was written by the subscriber, Dr. A. Anderson, in answer to the above question, proposed to him by the person addressed; a transcript of which we have been allowed to take for publication.—K.:

“CANONSBURG, WASHINGTON CO., PA., June 27, 1851.

“MR. JOHN M’CLELLAN.—Dear Sir:—I now take a few minutes on your question. I do not intend a labored answer. ‘*May we ask a covenant right to our temporal comforts?*’ I think we may, with propriety, ask it. And I briefly state the matter as follows:—1. A right to anything may be supposed to come in various ways; but none need deny that a *gift* by one who has authority to give, confers a valid right. God’s gift, then, confers such a right. 2. God gave Adam a right by the covenant of works to temporal comforts, which right we lost by the fall. But though man lost that right, God was pleased to give a right (to him as fallen) to earthly comforts, which right all unbelievers or reprobate

enjoy so long as the enjoyment is continued to them, but this right is to them under the old covenant curse. God's actual gift to them proves the right, and their condition under the covenant of works proves that they have it under the curse; but the right of believers is different. 3. Christ has redeemed his people from the curse of the law, Gal. 3 13; : that is, from the whole curse, and therefore from the curse on their temporal comforts. But there is no intermediate state; if redeemed from the curse, they have by that redemption the blessing, and it is a new covenant blessing through Christ. Therefore God gives to believers a right to temporal comforts, but it is a right to enjoy them with a blessing, and that right they have by the new covenant through Christ. 4. All this is perfectly consistent with our denying that Christ purchased temporal comforts for even his own people. God can give to his people by covenant, and through Christ for his sake, things that Christ never purchased. For example, God gives to his people the ministry of angels, but Christ did not purchase angels, Heb. 2 : 6. God gives the Holy Spirit to believers; he gives his own love to believers; but Christ did not purchase the Spirit, nor the love of God: and therefore he can give temporal comforts to believers through Christ, though he did not purchase them. Another view of this matter is this: God, in consideration of Christ's purchase, appointed him to be the head of his people, the Administrator of the covenant, Phil. 2 : 8-10; and for this purpose he put all things into his hands, to be dispensed and ordered by him for his people's good, Eph. 1 : 22; Matt. 11 : 22; 28 : 18; that is, he put all things in his hand, temporal and spiritual,—things which he *did not* purchase, as well as things which he *did* purchase, to be dispensed for his people's good. And thus Christ dispensed to his people temporal comforts under a new covenant right, although he did not purchase them, nor shed his blood to sustain or bring into existence things which never lost their existence by sin. But it is through his purchase that his people have the blessing, and that blessing is granted to them by covenant for Christ's sake.

“Yours, respectfully,

A. ANDERSON.”

The question is a fine specimen of equivocation and ambiguity, and was not fit to be asked, and could or would not have been answered, but in a way partaking of the same qualities; and, perhaps, even to a greater extent. But it seems to have been thought necessary to state the question in an ambiguous manner, in order to cover the ambiguity of the answer. Why, every child of the Reformed Churches knows that there are *two* covenants—the one of works, broken, and from which alone flow universal death and forfeiture to the race of the first Adam; the other of grace, kept and fulfilled by Jesus Christ, its surety, the second Adam, in all its requisitions and conditions, and from which exclusively flows the complete salvation of all the elect, with whom it was made in him from eternity, as his spiritual seed, with the restoration to such, his seed, believers, not only of all that they lost by the breach of the

covenant made with the first man, but unspeakably more—of the *heirship of the world*, as in the case of Abraham, the father of the faithful, and of the “eternal inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them.”

Dr. Anderson’s answer to this question distinguishes, indeed, between the two covenants; and places the believer, in the case, under both the old and new covenant, but the unbeliever or reprobate exclusively under the old. This latter is right. But how did the believer happen to be under both covenants? God, he says, conferred a right upon man (as fallen), by gift, to temporal comforts, and the gift constitutes the right. This, however, is assumed, but not proved. There was no such gift conferred. And as this baseless assumption lies at the foundation of the whole theory, it necessarily falls to the ground. This gift, he farther says, is under the old covenant curse. A strange gift! A gift with a curse! Now, this is all the right that the believer has to temporal comforts—he has no *right* through Christ, but only redemption from the *curse* on these things through him, and the blessing, “and this is a new covenant blessing through Christ.” Then, according to the answer, all men, believers and unbelievers, may ask a covenant right to temporal comforts, that is, by the covenant of works, but the believer may go farther, and ask, or pray, for a new covenant blessing upon them through Christ. But the promises of temporal benefits are not of the covenant of works, but of the covenant of grace, or new covenant, and are given and established, exclusively, in Jesus Christ; acceptable prayer must be founded upon these promises: there is no access to the throne of grace but in the name of the Mediator: Christ taught his disciples to pray for their daily bread; and believers do, as they always have done, pray for temporal good things for the sake of their adorable and meritorious Redeemer.

“All this,” Dr. A. adds, “is perfectly consistent with our denying that Christ purchased temporal comforts even for his own people.” He next advances a specious sophism, in support of his position. It is this: “God can give to his people by covenant, and through Christ for his sake, things that Christ never purchased.” These, he enumerates as angels, the Holy Spirit, and His own love. But who ever maintained that he purchased the *existence* of these? We do, however, most strenuously maintain, and it is a doctrine of the common Christianity, that the *ministry* of angels, His *possession* and mission of the Holy Spirit, as his own Spirit,—“the Spirit of Christ,”—who is essentially the Spirit of the Father and the Son, *as Son, but not as Mediator*, and the *removal* of every barrier to the *egress* of the Father’s love, for the salvation, sanctification, protection, support, guidance, and ultimate perfection in eternal glory of the elect, do depend upon, and are the proper results of the purchase of our glorious Redeemer. Without this, these had not been. The death of, and by it the purchase of these by, “the High Priest of our profession,” upon Calvary’s Cross,

was absolutely necessary, before any or all of these could be. And as to the covenant, through the channel of which "ALL things" flow to believers, they being Christ's, He is its all in all. "I will preserve THEE, and give THEE, for a COVENANT of the people, to ESTABLISH the earth, to cause to inherit the desolate heritages."*

But, it appears, he holds a *double* doctrine upon this subject; notwithstanding that our Westminster Divines say that the sense of the Holy Scriptures is "not *manifold*, but *one*,"† and that every sound theologian knows that nothing can be more injurious than to give various meanings of the oracles of God. And if the former is found untenable, the latter may be the faith of Christians, or either of them at their option. This is like a proposed Basis of Union among the Reformed Churches, which gives *two faiths* upon the civil magistrate's power, *circa sacra*, the one or the other of which may be believed at pleasure, by the United Church as a whole, or by her individual members; and both certainly deserve credit, at least, for great modesty in declaring, with an open Bible, the mind of the Spirit, as contained in the Law and the Testimony, the acknowledged, exclusive rule of the faith and practice of Protestants, and is certainly the very opposite extreme from the ground assumed by "Old Infallible," Pope Pius the Ninth, *without and against* the Bible, of his own plenary power and mere will, that the conception of the Virgin Mary was Immaculate.

The other doctrine, or "view" upon the subject, however, is not consistent with the former; and, in my judgment, entirely surrenders the point in controversy. It is this: "God," says he, "in consideration of Christ's purchase, appointed him to the Head of his people, the Administrator of the covenant (Phil. 2 : 8, 10), and for this purpose, he put all things into his hands, to be dispensed and ordered by him for his people's good. And thus Christ dispenses to his people temporal comforts under a *new covenant right*." I thank him for the words which I have italicised. This concedes the whole ground. Then they have a *double* right to them, and to pray for them; the one by "gift under the old covenant curse;" the other, in consideration of Christ's purchase, "under a new covenant right," "with a new covenant blessing." Then they are doubly sure of them! Still, *even here*, he affirms that Christ did not purchase temporal comforts for his people, notwithstanding the above concession and teaching to the contrary. This shows, that on his side of this controversy, it is a mere war of *words*; provided the Christian system be properly understood. For, most clearly and emphatically, both the letter and the spirit of the Sacred Writings, and the whole analogy of faith, teach that there is no blessing coming to the believer, or to which he has a new covenant right, but in consequence of the shedding of the blood of that covenant, by our once crucified, but now glorified Immanuel. Is he the Head of his people? Is he the Administrator of the covenant? Hath the Father lodged all things in his hands? Is he

* Is. 49 . 8.

† Confession of Faith, chap. i, sec. 9.

the Moral Governor of the Universe? Is he the Judge of all? Yes. But he won, he purchased, by his voluntary and unparalleled sufferings, for his Church, all these, and all other Mediatorial dignities, honors, possessions, and glories. Without the shedding of his blood, these joyful sounds had never been heard, by mortals or immortals. But will it be asked,—the question would be very superficial,—were these not heard before his death for our redemption? By all means. And the Church of the Elect was saved by him, as the Lamb slain from the foundation of the world, in decree, covenant and type, prior to his incarnation and bloody baptism. All this arises from the fact, that in the *making of the covenant, from all eternity*, he acted in the capacity of Priest. Exercising this office, he said to the Father, “Lo, I COME!” As Priest and Surety he gave his bond, which was accepted by the Father, that in “the fulness of time,” he would descend to our revolted earth, veil his glory in the tabernacle of our humanity, and by death achieve his glorious triumph, and purchase his people “with his own blood,” in both their bodies and their souls, with “ALL things” in time and throughout eternity, for their salvation, their happiness, and their glorification. Upon his wearing and exercising the priestly office, the prophetic and the kingly offices depended, with all that belongs to, or flows from, the remedial system of Christianity.

And as to that other sophism, employed in this connection by the Rev. Dr. A., namely, that Christ did not purchase temporal comforts for his people, which he admits he possesses, in consideration of his purchase, and dispenses to them under a new covenant right, because these “things never lost their existence by sin,” it is as fallacious as it is specious. Is not this earth, according to his own admission, one of the ALL THINGS given into his hands, in consideration of his purchase, as the theatre of his humiliation, conquest, and glory, for the benefit and welfare of his Church and people? Is not the doctrine divine, that while the earth and all that dwell in it, are dissolved by sin, he upholds its tottering pillars? Is it not a catholic Christian doctrine, that our world is the scaffolding of the building of Mercy; and that when the edifice is complete, the scaffolding shall be removed? Did he not once, as the Logos, the Word of God, destroy the antediluvian world, by a deluge of waters, because of its sins? Does not the Apostle Peter answer the scoffers that should come in the last days, by the assertion of that fact, and also, by affirming that the same Logos, or Word of God, by whom the old world PERISHED, is he by whom the present mundane system is upheld, or “kept in store?” This is his language: “But the heavens and the earth, which are NOW BY THE SAME WORD kept in store,” that is, by the same that upheld and managed them before and at the Deluge, “are reserved unto fire against the day of judgment and perdition of ungodly men.” Now, in what did the scoffing of the atheists, to whom Peter refers, consist? They said the Lord was slack con-

* Ps. 75 : 3.

cerning his promise, to come and destroy the earth, and raise the dead, and judge the righteous and the wicked, &c., because these things had not already taken place; and, therefore, unblushingly "walked after their own lusts," and boldly taught that there would be no resurrection of the dead, no general and final judgment of angels and men, and that the solar system was eternal. To this he replies, "If the Word of God,"—and I here quote from the learned Dr. Macknight, in his notes upon 2 Peter 3, who must be considered an impartial witness, as he was neither a party to this controversy, nor disposed to give too much honor to the Mediator,—"destroyed the old world with water, he certainly is able to destroy it a second time. And having promised to preserve it from being destroyed again by water, that he may destroy it by fire at the judgment, and destruction of ungodly men (ver. 7), his having actually preserved it, during so many ages, from any deluge, is a proof, which, the longer the world continues, becomes the stronger, to convince us that it shall be destroyed by fire, as Christ hath declared." But apart from any criticism upon particular texts, it is a prominent article of "the common faith" of Christians, and it is based upon the explicit "very word of God," that "the Word made flesh," Jesus Christ, when his mystical body, the Church, is complete, will destroy these heavens, and this earth, and create "new heavens, and a new earth;" and, therefore, they must be completely in his hands, and their existence must depend upon him. And surely no sound critic, or theologian, will venture to hazard his reputation, by denying that it is to THE CHRIST, the text, and the context, and the subject, and the whole scope refer. Here then, let this controversy close forever. The Mystery of Redemption is not thus to be treated.

I write not for victory, but for truth. The Associate Synod is a highly respectable body, and, with few exceptions, a faithful and honored witness for Jesus Christ. I would not pluck a laurel from her brow, nor throw a pebble in her way. I remember, too, with pleasure, the various sessions, year after year, I sat with the Rev. Abraham Anderson, afterwards Doctor of Divinity, in the late Convention of Reformed Churches. There we debated these matters, face to face, fully and freely, and with much brotherly kindness. We settled this matter pretty well in the basis, which was at length *unanimously* adopted, and sent down to the Churches represented, in overture, as a suitable basis for their organic union and communion; and also recommended it *unanimously*, and in the most earnest terms, in an accompanying printed letter, for this purpose. But sectarian views and prejudices, entertained by worthy men, and perhaps as much, or more, upon this topic, than upon any other, secured its rejection by the Associate Synod; and our General Synod indefinitely postponed it, because she, and the General Associate Reformed Synod of the West had not adopted it at their meetings, which preceded her own. I have a heart for union unchanged. But it is NOW, AS THEN, A HEART FOR UNION ONLY UPON THE BASIS OF TRUTH.

From the premises, it will be seen that this controversy, on our side, is not, as some allege, trivial, but of great importance. I have written this paper, not from a desire to take part in it, but solely from a sense of duty. I have waited, for months, for the periodicals, on our side of the question, to review what has recently appeared in the *Evangelical Repository* upon it, but have hitherto waited in vain. That respectable monthly has long been regarded as the accredited organ of the Associate Church. The denial of our faith in this particular—to say nothing of others closely related to it—if not direct attacks upon it, is sent abroad under the sanction of its editor. This is all done in the name of union among the Reformed Churches, *because there is no difference among them to render it impracticable or unjustifiable*. Many of our ministers and people read these quiet denials or attacks. Nothing has, for a long time, been said in reply; and there is such a thing as a man or a community being written down. This enhances the importance of this controversy, and the necessity and propriety of our vindication of the truth. You might as well unite fire and gunpowder, as any two bodies of men who intelligently, tenaciously, and conscientiously hold these variant tenets. I ask our worthy brethren, therefore, of that sister Church, to review their ground upon this point, and other cognate matters, as a preparative for union. This would be alike wise in itself, and honorable to themselves. Speculation and refinement here do harm. They savor of the school of Rationalism or Neology—a school which our brethren justly condemn and repudiate. They have contributed much to the almost complete extinction of the Secession Church in the British Isles, her birthplace, her home, and her former fortress. Will they continue in or bless the New World?

WILLIAM WILSON.

CINCINNATI, April 20, 1857.

MISSION HOUSE, SAHARANPUR, May 1st, 1857.

TO THE EDITOR OF THE BANNER OF THE COVENANT:

Reverend and dear Brother,—For the satisfaction of those who so kindly support pupils in the Orphan Institution under my care, I now send a short account of them, to be published in the Banner, and which I hope may be generally interesting.

List of Pupils, &c., in the Orphan Institution, Saharanpur, 1st May, 1857.

No.	Christian Names.	By Whom Supported.	Heathen Names.	Supposed Age.	When rec'd into the Institution.
1.	John B. Dales,	S. S. of First Ass. Ref. Pres. Ch. Phil.	Jumma.	19	April, 1847.
2.	Geo. H. Stuart,	The Missionaries in India.	Khuda Baklish,	19	"
3.	Hugh M'Millan,	Youth of Cedarville Cong., Ohio.	Islam,	18	"
4.	Stewart Bates,	Wm. Matthews, Esq., New York.	Nekkadam,	17	"
5.	Joseph R. Kerr,	S. S. Associate Ref. Ch., Pittsburg.	Dina,	16	"
6.	Chas. C. Arbuthnot.	Chas. C. Arbuthnot, Esq., Pittsb'g.	Baldeo,	14	April, 1848.
7.	Roht. Patterson,	S. S. Ref. Pres. Ch., Xenia, Ohio.	(Unknown),	8	Nov., 1853.
8.	A. G. McAuley,	" " 5th Ch., Philadelphia.	Baghat Ram,	10	July, 1854.
9.	William Sterrett,	" " 2d Ch., "	Gurmukh,	10	Dec., 1854.
10.	James Renwick,	" " 4th Ch., "	Musa,	7	Jan., 1854.
11.	John H. Brown,	" " 1st Ch., New York.	(Unknown),	5	Nov., 1853.
12.	James Pollock,	Mrs. Jas. Pollock, Milton, Penna.	Mahomdu,	10	June, 1850.
13.	John Douglas,	S. S. 1st Ref. Pres. Ch., Pittsburg.	Basawar Singh,	8	April, 1857.
14.	Spencer L. Finney,	S. S. 2d Ref. Pres. Ch., New York.	D Patrus,	10	May, 1855.
15.	David J. Patterson,	S. S. 1st Ref. Pres. Ch., Brooklyn.	Dewan Chund,	16	April, 1857.
16.	R. M'Millan,	Mrs. Daniel M'Millan.	Jumna,	7	April, 1857.
17.	A. M. Stewart,	S. S. Ref. Pres. Ch., Chicago.	G. Patrus,	12	May, 1857.
18.	H. A. McKelvey,	Walnut Hill Ref. Pres. Ch., Illinois.	Mola Baklish,	5	Jan., 1857.
19.	Alex. Clarke,	Bible Class, Amherst, Nova Scotia.	Kuddu,	8	Nov., 1856.
20.	Wm. Kidd,	Jas. and Sarah Kidd.	Munsarú,	5	Nov., 1856.
21.	James Davis,			15	May, 1849.
22.	Geo. Davis,			12	"
23.	Jas. Martin,			7	Nov., 1856.

With reference to the foregoing list, I may remark, that the first five boys named came into the Institution ten years ago. Their parents, having been camp-followers of the British army to Cabul, were either cut off in the general massacre, or perished in the snow, on their return across the mountains to Hindústán, like thousands of British soldiers and officers on that occasion. These, who were then children, being found afterwards in the hands of the Afghans, who held them as slaves, were rescued by Sir Henry Lawrence, and sent to us to be educated with a fund sufficient to support them for some years afterwards. These funds were made over to the Board of Foreign Missions. At that time they knew not a letter of any language. They have learned since to read, write, and translate Hindústání, Hindí, Persian, and English. In the latter language they are now studying the Scriptures, grammar, arithmetic, history, familiar science, physiology, and composition. They have also committed to memory the whole of the New Testament in the Hindústání language as far as the seventeenth chapter of Revelation, and they hope to finish it in a few weeks.

Of these five, John B. Dales, George H. Stuart, Hugh M'Millan, and Stewart Bates, made a profession of religion, and were baptized, some of them years ago; and, so far, they have proved themselves to be worthy members of the Church. It is hoped that, in another year or two, they may become useful helpers in our missionary labors. To qualify them for this, they are now engaged two afternoons in the week in the study of theology. Joseph R. Kerr is also a steady young man, and, although not yet a professor of religion, he is quite correct in his conduct; and, we hope, he may soon see it to be his duty to embrace Christianity publicly, and devote himself to the good of his idolatrous countrymen.

Charles C. Arbuthnot, James Davis, and George Davis, are in the second class in the English school, and making fair progress.

They study the New Testament, English Reader, Geography, Arithmetic, with writing and translations.

The 3d class, consisting of James Pollock, Robert Patterson, David J. Patterson, A. G. M'Auley, Spencer L. Finney, and A. M. Stewart, study the New Testament, English Reader, Simple Arithmetic, and Geography. They also recite poetry.

William Sterrett, James Renwick, and John Douglas, belong to the 4th class. They study Mental Arithmetic, and English Reader. They also commit definitions and poetry.

The 5th and last class consists of John H. Brown, R. M'Millan, H. A. M'Kelvey, Alexander Clarke, William Kidd, and James Martin. These may well be called *freshmen*, as they are all young, and have but lately entered the Institution. They are learning the alphabet and spelling, and having been received at an early age, we entertain the greater hopes of them for the future.

It may be mentioned here, that they are all engaged in the English school from six in the morning till half-past ten, and in the vernacular school from twelve till four in the afternoon. The spare hours are devoted to recreation, preparing their food, and lessons for the following day. They are allowed to have no intercourse with the heathen, and being brought up as a Christian family, they form a little community among themselves. Their mode of living is simple, yet sufficiently comfortable, and far better than others of the same class in the community. Their food consists of wheaten cakes, and pulse with spices and ghee, rice and sugar, karris, vegetables, and fruit. They have beef or mutton twice a week. Their dresses are made of white cotton cloth, and consist of cap, trowsers, and an over garment, called a *chupkin*, fitting neatly to the body. Each, also, has a suit of finer clothes for the Sabbath. They are quite happy, and have good reason to be so, as every attention is paid to all their wants. They are governed with firmness but kindness. I am thankful to say, that, in general, they behave well, and that they are as free from vice as any children I have seen. There is now also a religious influence in the Institution, as the elder boys are pious, and they have an eye over the younger ones, which is attended with the best effect. Our hopes in the benefits of the Institution, and as a means of raising up a native ministry, catechists, and schoolmasters, were never brighter than at the present time; and we can assure the friends of these youth, snatched by their benevolence from all the pollutions of heathenism and idolatry, that they are doing a work which will tell for good, through God's blessing, on the future destinies of millions in Hindústán.

James and George Davis, and James Martin, whose names are on the list, are the sons of poor native Christians, but they would take the names of any who might support them, and they promise to become useful to the cause. We have also the prospect of obtaining more orphan children, and would be glad to have the names of those willing to support them. The great majority of all the

pupils have treasured up in their memories both Brown's and the Shorter Catechism, besides portions of the Scriptures.

P. S. There is a boy supported by Rev. J. Agnew Crawford and lady, I believe at Dehra, of whom the brethren there will doubtless report in due time.

As ever, yours sincerely,

J. R. CAMPBELL.

LIVERPOOL CONGREGATION.

"And as soon as the Commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil; and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly."—2 CHR. 31 : 5.

"And now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."—1 CHRON. 29 : 17, 18.

At a Congregational Meeting of the Eastern Reformed Presbyterian Church, held in the Philadelphia Chambers, Hacken's Hey, Liverpool, on the 21st day of May, 1857, Mr. Hugh Rippard in the chair,

Resolved:—That the following Statement of Account be approved and printed for circulation among the members and friends of the congregation.

That in presenting our annual report, it is our grateful duty to record our sense of the Divine favor upon the cause in which we are engaged. We would ascribe to no other source that aid which has cheered us in our labors, and caused us to hope for more of that blessing from on high, which alone can render us fruitful in every good work.

It was our privilege to enjoy the dispensation of the Sacrament of the Lord's Supper in July, by the Rev. Mr. Goold, which season, we trust, was blessed to many:—also occasional supply of preaching from several ministers from Scotland, up till October, when it was deemed expedient—as we had no prospect of regular supply from Ireland, to make application to the Glasgow Presbytery of the Reformed Presbyterian Church, to be taken under their ecclesiastical care; who kindly received our application, and arranged to send us supply of preaching until the meeting of Synod, which, at its late sittings, we rejoice to learn, has confirmed the deed of Presbytery, and led us to expect regular supply of Gospel ordinances in future.

We cannot but feel grateful and encouraged by the interest felt in our prosperity by the Belfast Presbytery; evinced not merely by their letter of introduction to the Glasgow Presbytery, but also by the friendly visit of their Moderator in June.

Much to our encouragement and delight, on the 5th of October last—the day appointed by the Synod in Ireland for taking up a collection in aid of Foreign Missions—we enjoyed the ministrations of that intrepid and successful missionary, the Rev. Alexander

Clarke, of Nova Scotia, who was the first missionary sent to labor in the foreign field by the R. P. Church in Ireland.

Regarding the future, as we have now been taken under the superintendence and care of the Church in Scotland, let us seek the Divine blessing on all our deliberations, and by wise counsel, and united co-operation, endeavor to improve our position by obtaining a stated pastor and house of worship.

H. Rippard, Treasurer, in Account with the Reformed Presbyterian Church of Liverpool.

DR.

May 1, 1856.	To Balance from last Account,	£4 15 4
Oct. 5, 1856.	“ Collection after Sermon, by the Rev. Alexander Clarke, Nova Scotia,	3 2 6
May 1, 1857.	“ Subscriptions to Sustentation Fund,	38 18 3
“	“ Donations and Collections for sundries,	41 7 11
		<hr/>
		£88 4 0
		<hr/>
To Balance to account for next year,	£11 9 1	

CR.

May 26, 1856.	By Paid Rev. James Brydon,	£4 0 0
June 30, “	“ Rev. Robert Harkness,	2 0 0
July 14, “	“ Rev. James Goold,	3 0 0
“ “	“ Sundry Postages,	0 4 0
“ “	“ Printing Report,	0 7 6
Aug. 28, “	“ Rev. R. M. Henry,	1 0 0
Sep. 19, “	“ Rev. Thos. Macindoe,	2 0 0
Oct. 9, “	“ Rev. Alexander Clark, of Nova Scotia,	1 0 0
Oct. 27, “	“ Rev. Thomas Neilson,	1 0 0
Nov. 1, “	“ G. H. Stuart, Esq., for N. I. Missions of R. P. Church,	3 2 6
Jan. 5, 1857.	“ Mr. Hamilton, Probationer,	2 0 0
Feb. 23, “	“ Mr. Naismith,	6 0 0
April 7, “	“ Mr. Macloughlin,	6 0 0
“ 30, “	“ Expense cleaning Room, &c.,	0 16 6
“ “ “	“ Rev. James Brydon,	3 0 0
“ “ “	“ Rent, Gas, and sundry ex- penses,	41 4 5
“ “ “	“ Balance,	11 9 1
		<hr/>
		£88 4 0
		<hr/>

Receipts by H. Rippard. Account of Reformed Presbyterian Church.

		CR.			
November 1, 1856.		By R. M. Henry, Do-			
		nation, . . .	£2	0	0
May 1, 1856, to May 1, 1857.		" H. Rippard, . . .	4	8	0
"	"	" Margaret Rippard,	2	12	0
"	"	" R. Frackleton, . . .	2	13	0
"	"	" W. Frackleton, . . .	6	10	0
"	"	" W. C. Rippard, . . .	0	3	2
"	"	" Mary, Sarah, An-			
		nie, and Georgina			
		Rippard, . . .	0	3	5
"	"	" Charles Rippard,	0	5	6
"	"	" D. Cowley, . . .	1	19	6
"	"	" Andrew M'Creery,	0	15	0
"	"	" John M'Creery, . . .	1	12	6
"	"	" George Weir, . . .	0	3	2
"	"	" J. S. and D. Peo-			
		ples, . . .	5	4	0
"	"	" Nathaniel Porter,	0	8	0
"	"	" James M'Comb, . . .	0	1	6
"	"	" Thomas Morton, . . .	0	10	0
"	"	" Jessie M'William,	0	4	6
"	"	" H. Orr, . . .	0	8	0
"	"	" Miss Coltart, . . .	0	2	6
"	"	" Dr. M'Munn, . . .	4	4	0
"	"	" Mrs. M'Taggart,	1	6	0
"	"	" Mr. M. Buchanan,	2	10	0
"	"	" John M'Dougal, . . .	0	4	0
"	"	" Samuel Brown, . . .	0	10	6
			<hr/>		
			£38	18	3
			<hr/>		

INSTALLATION OF THE REV. W. P. SHAW.

ON Tuesday, the 30th of June, the Rev. W. P. SHAW was installed, in the pastoral relation, over the congregation at Richland, Logan County, Ohio. The installation sermon was preached by Rev. W. WILSON, D.D., from the text, 1 Cor. 3 : 9,—“*For we are laborers together with God: ye are God's husbandry; ye are God's building.*” The proposing of the Queries to the Pastor elect, and the accompanying services, were performed by the Rev. H. M'MILLAN, D.D. The services of the occasion were interesting to the congregation and assembled audience; to the congregation it was the more so, because it is the first pastor they have enjoyed. The congregation, though small in their beginning, and

having to wait long ere they were able to make a call for a settled pastor, it is hoped, will, in their latter end, be greater. May pastor and people be long spared to be mutual laborers in the Lord's vineyard. The congregation is settled in an interesting portion of the country, and has an opportunity of growth and usefulness in the land. COM.

PREACHING TO THE HEATHEN.

A SCENE FROM LIFE.

THE sun is within an hour of setting. The missionaries may now venture out without fear, for his beams fall slantingly upon their persons. They have a mile to go; but a mile in India, except in the early morning, is a serious distance to walk, and they mount their horses to ride away to the customary preaching place.

The spot is well chosen. A large square awning has been erected near the principal gate of a great walled city. Through this gateway, from earliest morning until eight o'clock at night, crowds of natives are going and coming continually. This, too, is the favorite entrance of the inhabitants of the villages, as they make their business or pleasure visits to the capital. They come by hundreds, daily.

Aware of the advantages of such a place for making known far and wide the message of the Gospel, the missionaries are accustomed to sit here morning and evening, as the blazing sun will permit, in order to tell the hurrying crowd that there is a way of salvation for the vilest sinners.

This evening, on their arrival, they find a few stragglers standing near the awning, apparently awaiting their coming. At times they meet a large crowd, assembled in anticipation of their approach; but now the public offices have not yet disgorged their occupants, and the neatly dressed, but wicked throng of employés are not present to have a refreshing bit of fun in tormenting the missionary on their way home to dinner.

The atmosphere is laden with dust, and there is scarcely a breath of air to neutralize the effect of the glare from the broad road running just in front. An occasional passing vehicle does not mend the matter, by stirring up fresh clouds of dust, to the increased discomfort of pedestrians.

There is something depressing in the first aspect of things, but the missionaries stoutly gird themselves for their accustomed toil, and resolutely seat themselves upon the dusty chairs, placed for them by the native attendant. They open a small box of books—kept constantly on the ground for gratuitous distribution—and opening his Hindustani Testament one begins to read aloud. He must collect his audience before he begins to preach.

The main stream of passers-by flows on without disturbance, but

now one and another pauses, detaches himself from the drifting crowd, gazes at the missionary, draws nearer and listens wonderingly. By the time the chapter is finished he has perhaps a score or two ready to hear what he is about to say.

The chapter read is the fifth of St. John. The preacher closes his book and begins to speak in a measured voice: "In this Gospel it is written"—here a bystander impatiently interrupts—"I do not believe your Gospel: it is a corruption of the true one." The speaker is boyish-looking, and says this very saucily; so the missionary only gazes fixedly at him for a few seconds and then goes quietly on with what he was about to say, without taking further notice of his impudent listener. The youth seems a little daunted by that steady look, and says no more.

The speaker, resuming his broken sentence repeats, "If any one will attentively read this Gospel, he will find that Jesus Christ is very often spoken of as the Son of God; as equal with God; as God himself." As the Jews in our Saviour's time could not bear this doctrine, so the Mussulmans are instantly aroused by the mention of it. Accordingly, a short, fat Mohammedan, who had made a polite salaam at first coming up, cannot endure this, and breaks in with the usual objection—"How can God have a Son?" His loud voice and impatient manner attract the attention of several passers-by, and the missionary had several more to listen to the answer than to the question. However, before his explanation with regard to the Sonship of Christ is finished, the man goes away in a towering rage, saying—"My prophet does not teach any such nonsense." The crowd, in looking after the excited man, in a measure forget their own angry feelings, and now an opportunity is afforded the missionary of preaching the Gospel, before they become again excited, which he hastens to take advantage of.

A heathen audience in a city where the Gospel has been long preached, and where there is no novelty to keep attention fixed for a length of time, may be compared to a *steam-boiler*, of which the individual members represent the *safety-valves*. Generally speaking, there is quiet listening at first. But in delivering the whole counsel of God, the speaker is sure to stir up the raging fires of the carnal heart, and then an occasional murmur of disapprobation announces that they are "*getting up steam.*" As the humbling doctrines of the cross are presented, the fierce flames of opposition are more and more aroused, and they are soon ready for a terrible explosion. At this point, if some one more hasty than the rest, takes it upon himself to burst with passion, it seems to do the others good. In seeing their neighbor's temper flying to pieces, they half forget their own anger; or rather their passion seems to find vent through the aperture made by the exploded individual. He goes off in a fury, and then comes a lull after the storm.

In the present case, our fat Mussulman has acted the safety-valve. The missionary, ever watchful for a good opportunity to tell the good news with which his heart is full, takes advantage of

the wrathful man's loss of temper, and the subsequent quiet among his hearers, to speak to the point. He loses no time in random declamation, but hastens to tell the crowd the way of salvation.

And there are thoughtful ones in the now dense throng, who drink in all he says. Yon sedate villager looks as though he were benefited by what he hears. If one might judge by his fixed look and earnest countenance, he is thinking "what a strange thing is this I hear? This must be the true religion." The old Sikh, with the long, silvery beard, who sits so quietly listening to the missionary, is perhaps laying hold of truth which will make him "wise unto salvation." Who knows?

The preacher warms with expansion of his theme, until the scornful curl vanishes from the lips of some, and others who at one time seemed about to speak in angry controversy are quiet. And then the missionary tells of a ruined nature, and appeals to consciences not quite seared to testify to the truth of what he says. He shows that there is a Divine justice calling for the sinner's blood. What can be done? He makes it clear that no human atonement will suffice for the rescue of the doomed race. Then he speaks of Jesus; his willingness to save; his divinity; his incarnation; his inoffensive life and cruel death; his resurrection, and his free, full offer of salvation to all who will believe upon him. In his Master's name, the speaker solemnly proposes to all assembled to come and be saved on the Gospel plan, and warns them that there is "none other name under Heaven given among men, whereby they must be saved."

Then ensues a scene so often witnessed in Bázár preaching. Question after question is poured in upon the preacher from several quarters at once. He appeals as to his helplessness to speak to three or four at the same time. This, after a little altercation, is admitted, and the shrewdest of the questioners is allowed to be the spokesman. He begins by asking—"How do you know your religion is the true one?" The missionary would gladly answer this question, and begins to do so; but the patience of his questioner soon becomes exhausted. He breaks in with another question. The missionary says, "Let me answer the first before I go to the second; if you thus break my answers in two, what profit will result to any of us?" This seems so reasonable that he is allowed to proceed a little further. Then a voice from the crowd says, "He will spend half the night giving an answer." Another shouts, "Do not listen to him; he will go through his book before he stops." The preacher again insists that if they will ask questions, they ought to listen to his entire answers.

At this point another set of actors appear on the stage. You have noticed fifteen or twenty boys squatting on the carpet in front of the missionary. Hitherto they have only occasionally interrupted him by their restlessness and suppressed conversation with each other; but they have been biding their time. They have come to the preaching-place on purpose to have some *fun*, and they calculate with a good deal of certainty on a *row* before

the scene of the evening is over. This time they are not disappointed. The crowd becomes thoroughly excited. Then some Mussulman shouts the "Kalima"—their confession of faith—and the "Lá illáh il iláh o Mahommad rasúl illáh," is echoed with screaming glee by these little imps. Some of them are actually lying on their backs and kicking up their heels in an ecstasy of enjoyment. "Hear me," says the missionary; but his voice is drowned in the shout, again and again repeated, of "Lá illáh il illáh o Mahommad rasúl illáh." So he quietly seats himself and waits till the hubbub is over. Perhaps he covers his eyes with his hand; and breathes a prayer for grace and strength for himself, and mercy for the poor deluded souls about him. "The sahib has gone to sleep," says one; and the rest laugh. "No, he is saying his prayers," suggests another, coming nearer the mark. In the excitement and confusion, one shouts out, "Your religion is false," another, "You are a drunkard and pork-eater." Some one goes a little further—"Don't listen to that devil; he will deceive you." These remarks are interspersed with frequent repetitions of the "Kalima."

But if you will notice closely, you will see that only a portion of the audience (and by no means the largest portion) indulge in this noise and abuse. Look narrowly, and you will find some repeating the "Kalima" mechanically and in an undertone, as if they felt no enjoyment in the scene. Some faintly smile at the exhibition, casting alternate glances at the noisy ones and the missionary, to see how he bears all this. Others, again, are grave and thoughtful through it all, as if pained and disgusted by such a display of hatred and folly.

And the missionary, what is he doing? Ah, he has received strength in the closet, for just such scenes as this, and he knows that now—when his voice is hushed and his mouth closed—is the time to let "patience have her perfect work." So he opens not his lips. Perhaps on some former occasion, he may have yielded to indignant feeling, and said sharp things; or has been tempted to taunt the angry crowd with their devilish exhibitions of temper. But his Bible and riper experience have taught him that it is better to meet railing with kindness, and so he meekly endures. A little longer, O minister of Christ, bear with the manners of this people, and a greater victory will be achieved, than if all opposition had been borne down by the weight of the most irresistible argument!

And he *does* endure. While he looks upon the surging, heaving, angry crowd, his soul is filled with calm and peace. When the tumult has in a measure subsided, he rises from his seat and speaks a few parting words—patiently—kindly; telling them what enemies they are to their own souls; asking them to think on what he has been saying, and pray to God for guidance, that they may know the *true* religion, whatever it may be. He and his companion mount their horses; the crowd gives a parting shout of derision, and the scene closes.

As the missionaries ride slowly homewards, the theme of conversation is, the *pleasure* of preaching the Gospel to the heathen, and both together come to the conclusion that it is incomparably the most delightful work on earth.

Dear reader, this is no fancy sketch. While you read, perhaps similar scenes are enacting at the same spot. The writer has a request to make. When you enter your closet to pray to your Father who seeth in secret, and there remember in a *general* petition the foreign missionaries, will you not add a *special* one in behalf of the soul-trying men, who daily stand up before wicked crowds of gainsaying heathens *under the awning beside the gateway of the great walled city?* *Foreign Missionary.*

[Original Poetry.]

WE SHALL KNOW OUR FRIENDS IN HEAVEN.

SAY, will not heaven be like the earth?
 And, will not sire and son be there?
 And will not she,—who gave me birth,—
 Resume her dear maternal care?

Oh, ye, who heard my infant cries;
 Who bless this day your absent son;
 Say, are there no eternal ties?
 Shall heaven forget that we are one?

Ye friends, in whom is all my joy,
 In whom my fondest hopes repose,
 I know, that heaven will ne'er destroy
 The dearest pledge it now bestows.

Ye friends, for whom these tears are shed,
 For whom my life would dye the plain,
 Oh! Death is more than mortals dread,
 If we shall ne'er embrace again.

And heaven is less than I pursue,
 If ye shall mock my warm desire;
 Nor know me, when I smile on you
 But blend with Heaven's immortal choir. H.

ACKNOWLEDGMENT FROM THE DERRY CONGREGATION.

WATERSIDE CHURCH, LONDONDERRY, 22d May, 1857.

GEORGE H. STUART, ESQ.

Dear Sir,—The members of the Londonderry congregation desire to convey their thanks *through you*, to the friends who have responded so largely and so liberally to the appeal which has been lately made to them on our behalf. We had calculated upon the warm sympathy and encouragement of our friends and brethren

in America, but our largest expectations have been more than realized by the most gratifying manner in which our deputation has been received, not only by the members of our own communion, but by Christian friends of other denominations.

To all who have assisted us in our difficulties, and to yourself in particular, we beg to offer our warmest acknowledgments. We trust this expression of sympathy with us will tend to strengthen still more the bonds of Christian affection between the sister church in Ireland and America; we are bound together by many ties, not only of country and kindred and ecclesiastical fellowship, but we trust in a holier bond of common faith in the Church's Head and Lord. You rejoice in our welfare as a known section of the same church, we rejoice in your prosperity as bearing in another land a noble testimony for the same principles of civil and religious liberty, for which we are ourselves contending.

That you may be faithful unto death in our Master's service, that you may receive from him a crown of life, is the affectionate wish and prayers of your brethren in Christ.

Signed, on behalf of the congregation.

JAMES STEELE, Chairman.

GEORGE KENNEDY, Session Clerk.

BROOKLYN SABBATH-SCHOOL ASSOCIATION.

At a regular meeting of the Sabbath-school Association of the First Reformed Presbyterian Church, Brooklyn, N. Y., the following preamble and resolution was passed unanimously, and ordered to be published in the "Banner of the Covenant."

Whereas, the Sabbath-school Association of the First Reformed Presbyterian Church, Brooklyn, N. Y., feel gratefully, not only, the kindness of Rev. A. G. M'Auley, of Philadelphia, in accepting their invitation to deliver a lecture for the benefit of the Sabbath-school, but also his Christian generosity in delivering said lecture free of charge. And whereas, said lecture was largely attended and resulted in furnishing the Association with sufficient means to enable them to enlarge the Sabbath-school library twofold. Be it therefore Resolved, that the thanks of this Association be, and are hereby tendered, to the Rev. A. G. M'Auley, for his able, eloquent, and instructive lecture.

Signed.

WALKER and BOYD,
Committee.

CORRECTION.

SAHARANPUR, 12th March, 1857.

MY DEAR BROTHER STUART:—I am sorry to have just read in the Banner for Dec. 1856, a misstatement made by me in a

letter to the Sabbath-school under your charge. I stated that the orphan boys of the first class have committed to memory the New Testament, and recited through it nearly the third time. At the time I wrote I understood the boys to make this statement, but as they do not understand English perfectly, I suppose they misunderstood my question or I misunderstood their reply. They have *now*, however, recited from memory the whole of the New Testament, to within two or three of the latter chapters. What I said there, however, of their familiarity with the Scriptures, is quite correct. Please publish this in the Banner and also read it in the school.

Very affectionately yours,

W. CALDERWOOD.

Editorial.

DELEGATION OF THE REFORMED PRESBYTERIAN CHURCH

TO THE EVANGELICAL CONFERENCE AT BERLIN, PRUSSIA.

It gives us great pleasure to mention, that the Rev. Dr. Black, who was appointed at the recent meeting of our General Synod to represent the Reformed Presbyterian Church in the Evangelical Conference at Berlin, has set out upon his journey, having taken passage in the Steamer Indiana, which sailed from New York for Bremen, on the 5th August. It is expected, that Dr. Black will not only attend the meeting at Berlin, but will also visit Switzerland, France, Great Britain, and Ireland. Circumstances have prevented Mr. Geo. H. Stuart, the other delegate, from accompanying Dr. Black; but while the want of *his* talents and experience is to be regretted, the Church is to be congratulated on having secured, as her representative on so important a mission, one so well qualified as Dr. Black. The means requisite to defray the expenses of Dr. Black will surely be provided *liberally* and *cheerfully*. By *direction of Synod*, a collection, for this purpose, was to be taken on the first Sabbath of July, and if by any this has not yet been attended to, we hope it will be done at once. Mr. Stuart will take the charge of all contributions for this purpose, which should be forwarded to his address, No. 13 Bank Street, Philadelphia.

LICENSURE OF MR. JOHN FRANKLIN HILL.

At a meeting of the Pittsburg Presbytery, held on the 24th of June, Mr. Hill having been examined in the studies of his whole course, and, having delivered the usual pieces of trial, was licensed to preach as a *probationer* for the Gospel ministry.

COLLEGIATE HONORS.

WE see by the public record that, at the late commencement of the Miami University, Oxford, Ohio, the *honorary degree* of D.D. was con-

ferred upon Rev. HUGH M'MILLAN, pastor of the Reformed Presbyterian Church, Cedarville, Ohio.

Also,—That the same *degree* has been conferred upon the Rev. JOHN DOUGLASS, pastor of the First Reformed Presbyterian Church, Pittsburgh, by the *Westminster College*, New Wilmington, Pa.

DECLINATURE OF A CALL.

WE learn, that the call made upon Rev. J. A. CRAWFORD, Xenia, by the Chicago Congregation, has by him been declined. The Congregation of Xenia being unwilling to the removal, have increased Mr. Crawford's salary, and he remains with them.

CALLS MODERATED.

WE learn, recently, that the Chicago Congregation have made a call on the Rev. ROBERT PATTERSON, Cincinnati.

Also,—That the Mount Vernon Congregation, Iowa, have called Mr. MATTHEW M'BRIDE. The result we have not heard.

THE PRESENT NUMBER.

ABSENCE from the City for some time, has caused the delay of the issue of this Number in due time. We hope, however, that hereafter the Number shall appear as heretofore, in proper time. Correspondents will please forward their communications early.

NOTICES OF NEW PUBLICATIONS.

YOUTHFUL DEVOTEDNESS; or *The Youth of the Church instructed in the Duties of Practical Religion*. By THOMAS HOUSTON, D.D., Knockbrackin, Ireland. With a Preface, by the late Professor Symington, D.D., Paisley, Scotland; pp. 359.

This work appears in the second edition, which fact of itself, in these days, is an evidence of its worth. We have been much gratified in its perusal; and hesitate not in saying, that, on the subject of which it treats, it will be found, by diligent readers, to occupy a high place. Parents, who are anxious for the moral and spiritual well-being of their children, will do well by placing a copy of it in their hands. It may be had by order from John Caldwell, Esq., 13 Bank Street, Philadelphia.

APPLES OF GOLD; or, *A Word in Season to Young Men and Women*. By Rev. THOMAS BROOKS. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street. 16mo. pp. 288.

Another good book for the young, which will also well repay a careful perusal. It contains eight chapters on subjects of vital importance, written in an attractive manner, and presenting indeed "Apples of Gold."

MARIAN HARVIE; *A Tale of Persecution in the Seventeenth Century.* By the Author of "Ella Clinton," and "Aunt Ruth." Philadelphia: Presbyterian Board of Publication, 821 Chestnut Street. 18mo. pp. 279. With several engravings.

Everything in connection with the persecution in Scotland interests the Church, and calls forth rejoicing from our hearts at our privileges enjoyed through the contendings of the faithful. This is, indeed, an interesting narrative of the time to which it refers.

AUNT RUTH; or *Persecuted, Not Forsaken.* By the Author of "Ella Clinton." Philadelphia: Presbyterian Board of Publication, 821 Chestnut Street. 18mo. pp. 237. With engravings.

This book, like the former, from the same pen, gives a description of the persecuted followers of Jesus. In this, however, the place of suffering is Madeira, and those of the Madiai family in Italy.

THE ELECT LADY,—A Memoir of Mrs. SUSAN CATHARINE BOTT, of Petersburg, Va. By A. B. VANZANDT, D.D., New York. Philadelphia: Presbyterian Board of Publication, 821 Chestnut Street. 18mo. pp. 196.

A memoir of a lady, as Dr. Vanzandt describes her, who may justly be spoken of as "the elect lady." The book cannot fail to leave a good impression.

IN DOORS AND OUT OF DOORS, or *Life Among the Lowly.* By MARY McCALLA, Author of "Pictorial Second Book." 18mo. pp. 183. With colored engravings.

THE LITTLE BOYS' TREASURY OF PRECIOUS THINGS. Compiled by ADDIE. 18mo. pp. 238.

THE LITTLE GIRLS' TREASURY OF PRECIOUS THINGS. Compiled by ANNA BROOKS. 18mo. pp. 168.

EVENING VISIT. Written for the Board of Publication. 18mo. pp. 84.

GEMS OF THOUGHT,—Being Moral and Religious Reflections from MATTHEW HENRY, and others. Selected by HARRISON HALL. 32mo. pp. 128; gilt edges.

Admirable works for children and the Sabbath-school,—all published by the Board, 821 Chestnut Street, Philadelphia, and got up in the best style.

OBITUARY.

DEPARTED this life, on Friday, the 10th of July, from the disease of cancer, Mr. ROBERT COOPER, in the 65th year of his age. The deceased was a native of South Carolina; became, early in life, a member of the Church of God; was ordained an Elder, in the Cedarville Congregation, Greene County, Ohio; lived the life of a uniform and consistent Christian; and died, as he lived, in the faith and hope of the resurrection of the dead in Christ.

He leaves a widow and two daughters, both married. They, the congregation, and the Session, all feel sensibly the loss they have

sustained,—the loss of an affectionate husband, a kind parent, and a wise and good counsellor. To the will of Providence they would all desire to bow, grateful for the past, and hearken-
 ing to the admonition, "*Be ye also ready; for at such an hour as ye think not, the Son of Man cometh.*" It is understood that the deceased was not unmindful, in the final settlement of his worldly matters, of the wants of the Church, as to pecuniary aid. In what particular way, and to what extent, will appear in due time.
 H. M.

DIED, in Gibson County, Indiana, on May 20th, Mr. SIMON ORR, a ruling elder of the Reformed Presbyterian Church of Princeton.

The deceased was born in Ireland, County of Antrim, April 4th, 1790. The same year his father immigrated to this country, bringing his family with him; so that Mr. Orr spent his youth and part of his manhood in South Carolina, where his father first settled. In 1813, under the ministry of the Rev. John Riley, who had been sent as a missionary into South Carolina, Mr. Orr, recognizing the claims of God, his Saviour, and his baptismal obligations, gave himself to the Lord in a public profession of religion, and with his mouth made confession unto salvation. Some two years after he was chosen and ordained to the office of ruling elder, in the congregation over which the Rev. John Riley had become pastor. This office he exercised in that congregation until 1831, when he removed to Gibson County, Indiana, where he became a member and was chosen as a ruling elder in the Princeton Church. The deceased was punctual in his attendance upon all meetings of the Session; faithful in ruling in the Church of God; his seat was seldom empty in the house of God, and never without sufficient reason; whilst he made conscience himself, and was careful that others should attend the meetings for social prayer and religious conference. His aim in all things was to walk in the commandments and ordinances of the Lord blameless.

As he lived, so also he died, in the faith of our Lord Jesus Christ. To him, as he expressed it to his brother, who had spoken of the valley of the shadow of death as being a dark valley, it was not dark; the Good Shepherd was there, and his rod and his staff they comforted him. And so he went through that valley, on and up, through the gates into the city, saying and singing, as many a saint of God before him has done—

"Whom have I in the heavens high
 But thee, O Lord, alone?
 And in the earth whom I desire
 Besides thee there is none.
 My flesh and heart doth faint and fail,
 But God doth fail me never:
 For of my heart God is the strength,
 And portion forever."

"The righteous hath hope in his death."

J. M.

DIED, in the vicinity of Bloomington, Monroe County, Indiana, on the 30th of April, 1857, JOSEPH SMALL, in the seventy-ninth year of his age.

Mr. Small was born near Ballymoney, County Antrim, Ireland, in the year 1781, was baptized in the Presbyterian Church, and at the time of his immigration to this country, in 1833, was a member and ruling elder of the Rev. Mr. Park's congregation, in the neighborhood of the place of his birth. On his arrival in the United States, he first settled in Hamilton County, Ohio, where he connected himself with the Reformed Presbyterian Church, and in the year 1837 he removed to this place, where, for the last twenty years, he has lived much respected as a man of perfect integrity, and as an exemplary Christian. As a member and an elder of the church to which he belonged, he was punctual and faithful in the discharge of his duties. It was his lot to see his children of the third generation; and, like an old patriarch, to be surrounded by his sons and daughters, and their families, all loving and respecting him, and adding to his happiness by walking in the ways of their aged parent. For some years past he had been afflicted with an asthmatic cough, which at last proved fatal. Wearing him out, not so much by bodily pain, as by preventing him getting sleep in bed at any time, and only broken and disturbed rest in the sitting posture. All these afflictions he endured with becoming fortitude. Though resigned to the will of God, he was anxious for the hour of his departure. Death did not find him unprepared. In early life he had made profession of his faith. His life had always corresponded with his profession. And for years his chief pleasure was in holding sweet communion with God his Saviour.

On the 1st day of May, rainy and disagreeable as it was, a large number of friends and neighbors followed his body to the grave, thus evidencing their respect for the deceased, now gathered as a shock of corn fully ripe.

"Blessed are the dead who die in the Lord."

W.

EZRA GILDERSLEEVE, An efficient elder of Ebenezer Congregation, Mercer Co., Pa., died, of lung fever, on the 13th April, 1857, aged 48 years. He was raised in the O. S. Presbyterian Church, and was for several years a member and elder in Amity Congregation, under the ministry of the Rev. Mr. Glen. He had long felt dissatisfied with the position occupied by that Church on the subject of Slavery, and particularly with the resolutions of the Assembly in 1845, and after much reasoning and reflection came to the conclusion that he could not remain in the fellowship of a Church which declared "Slavholding to be no bar to Christian communion." Accordingly, after careful examination of the testimony of the Reformed Presbyterian Church, he united with the R. P. Congregation of Sandy, now called Ebenezer Church, in the year 1849, of which he has been a very useful member and elder up to the period of his death.

It required no small amount of moral courage as well as deep conviction of conscience, in the midst of a large circle of friends who highly respected him, and whom he loved, to come out against them boldly, as a witness for the rights of man, as well as of God. The stand which he took, while it satisfied his own conscience, increased his influence for good, and the respect in which he was held in society. In his intercourse with men he was mild and conciliatory, but where truth and righteousness were concerned he was firm and unyielding.

In October, 1854, his eldest son, Samuel Gildersleeve, a youth of fine disposition and of good promise, died at 18 years of age. It is believed that he had been dedicated by his father to the service of God in the ministry of the Gospel. His death was deeply lamented by all who knew him, but particularly by his father, who keenly felt his loss as long as his own life was spared. Mr. Gildersleeve has left a wife and seven fatherless children, including two by his first wife, all of whom mourn his death, and suffer the loss of his wise counsels and efficient guardianship. J. N.

At a meeting held on the 8th June, 1857, of the Session of Ebenezer Church, Mercer Co., Pa., the following resolutions were unanimously adopted:—

Whereas, it has pleased God to remove by death from among us, almost in the midst of his days, and at a time when his services, according to our views, could be least spared, Ezra Gildersleeve, a zealous and efficient member of our Congregation and Session, who has been always active and untiring in promoting the interests of the Church. Therefore,

1st. *Resolved*, that while we bow to the will of the Church's Head, in the removal of our beloved brother, we cherish a grateful sense of his memory, and deeply feel the loss which, as a Session, we sustain in being deprived of the advantage of his counsels.

2d. *Resolved*, that the Church has lost by his death a faithful witness for Christ, society a valuable member, his country a warm friend of liberty, and his family a wise and efficient guardian.

3d. *Resolved*, that while we thus testify our respect for our departed brother, we would express our sympathies with the bereaved widow and fatherless children, uniting with them in the Christian's hope that their loss is *the* infinite gain of him who has been taken from them.

4th. *Resolved*, that while we are grateful to God who enabled him, by his grace, to ornament his profession by a life devoted to the service of his Divine Master, we feel it our duty to improve the lesson taught in the afflictive dispensation, by imitating his Christian virtues, and by striving to follow him to the possession of the heavenly inheritance.

JAMES WADDLE,
WM. BARR,
WM. D. McDOWELL.

The Sabbath-school of Ebenezer Church adopted the following resolutions on the 14th June, 1857.

Whereas, the Church's Divine and Glorious Head has taken from us to himself, Mr. Ezra Gildersleeve, who has been our efficient and faithful superintendent for six years. Therefore,

Resolved, that we, the teachers and scholars of Ebenezer Sabbath-school, testify our respect for the departed, and feeling our own loss, sympathize deeply with his bereaved family.

Resolved, that in this dispensation we hear the voice of God calling us as survivors to additional diligence in business and fervency of spirit in the service of the Lord, and saying to us, "Redeem the time." "Occupy till I come." "Be ye also ready."

Signed, JAMES WADDLE, *Superintendent.*

DIED at Cincinnati, November 24, 1856, of consumption, MRS. FLORILLA GIBSON, wife of Mr. Thomas Gibson, of that city.

She was born in Hamilton Co., Ohio, April 24, 1821. In early life she was favored with a religious education, and blessed with grace to choose Jesus as her Saviour, and make public profession of her faith in the Presbyterian Church in Lebanon, in January 1842. To celebrate his praise with the music of a rich and well-trained voice was her most delightful employment in the sanctuary and the family; and one of the severe trials of her patience during her protracted illness, was to be obliged to sit silent while the other members of the family were singing the Psalms. At any time, when weary and weak in body and mind, a song of praise would infuse new life and energy into her fainting soul. It is a fact that should be known by all who are called to stand by the beds of dying saints, that direct acts of worship are the most congenial employment for those who are about to enter the upper sanctuary. Did we worship more we should doubt less.

In 1852, after an intelligent examination of its principles, she acceded to the communion of the Reformed Presbyterian Church, in Cincinnati, and always displayed a lively interest in its welfare. She was often harassed with the fear of death, during her lingering illness; not so much the fear of dissolution, and parting from friends, and of the solemnities of the judgment, as the fear that her faith might fail her in the agonies of the last struggle. But when the securities of the covenant of grace, as expounded by Paul, in the 8th chapter of Romans, were laid before her, she rested her soul upon Christ, and looked forward to the last struggle in the belief that his grace would be sufficient for her. She proved it so. That dying agony which she had dreaded so much never came. Awaking apparently from slumber, she opened her eyes; a flash of joyful surprise illumined her countenance; she clasped her hands with rapture, and ere the friends who surrounded her could ask what she saw, the spirit had followed the messenger, and nought remained on earth but the lifeless form. "I will come again to receive you to myself, that where I am, there ye may be also."

R. P.

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